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THE MOUNTAINS IN REPLY

Robert R. Brown

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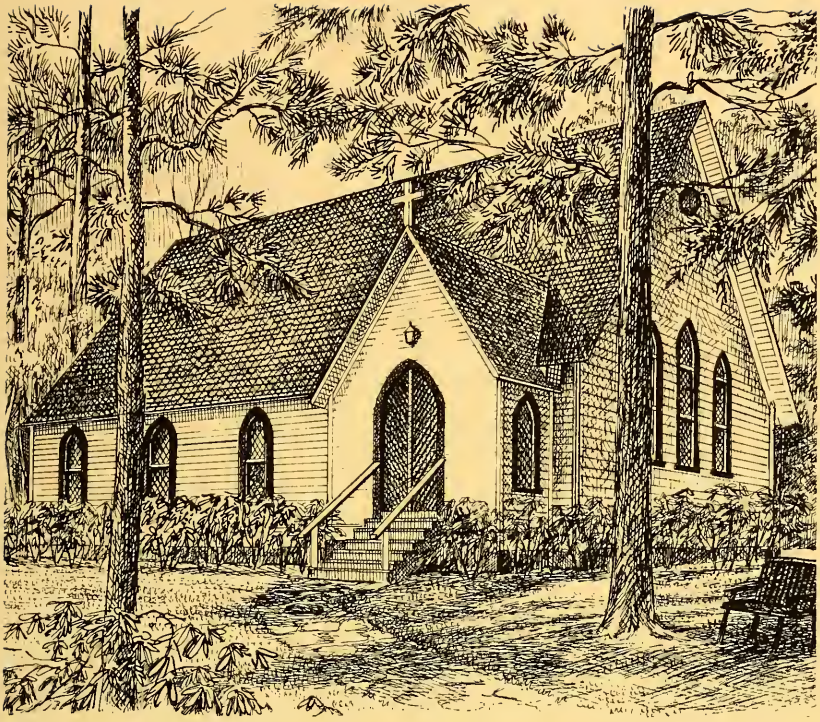

The Mountains In Reply

Robert R. Brown

THE HISTORY
OF
THE CHURCH OF THE GOOD SHEPHERD
CASHIERS, NORTH CAROLINA

This history of the Church of the Good Shepherd in Cashiers, North Carolina, was first published in 1974. For this new edition Bishop Brown has amended and updated the text.

The Church of the Good Shepherd acknowledges, with great appreciation, the continuing interest and support of Bishop Brown — not only for his research and writing of the history but also for the preparation of this new edition. Good Shepherd also thanks the Rt. Rev. William G. Weinhauer, Bishop of the Diocese of Western Carolina, for the Forward he has graciously provided.

New photographs were taken by Eunice Colmore; the new sketch on the cover is by Mildred Hartsfield; and Eunice Colmore and Jervis B. McMechan have supervised the publication of this edition.

First Edition 1974
Second Edition 1981

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FORWARD

The Church of the Good Shepherd has exercised a wide and significant ministry to summer visitors and vacationers in the southern mountains of Western North Carolina for many years, as all readers of this historical survey will discover. Many have found new strength for their lives through the days, weeks, or months that they have worshipped in this place, and for this we praise God.

As numbers of visitors have increased through the years, so too has the number of year-round residents increased. Suddenly, the Bishop's Vestry of Good Shepherd must wrestle with the question, "When does a summer chapel become a year-round mission of the Diocese?" That is the challenge for this congregation in the eighties.

Already in 1980-81 services have been provided twice a month through the winter in addition to the summer schedule of services provided by vacationing clergy. In what precise forms Good Shepherd will continue to increase its mission and ministry in the years ahead, only time will tell. Of this, however, I am certain: Good Shepherd will provide the loving support of a Christian fellowship to all who attend its worship services and to all who seek a spiritual home, as visitors or as settled neighbors.

May you, dear reader, find here God's peace and love as so many others have in the years past.

Faithfully, in Christ,
William G. Weinhauer
Bishop of Western North Carolina

FORWARD TO THE 1974 EDITION

For over a hundred years, people from the "Low Country" have been coming to the mountains of North Carolina during the summer months. In the early years they came to escape the debilitating heat and malaria. Many families stayed all summer. With them came the Church, and the Right Reverend Robert R. Brown, retired Bishop of Arkansas, has kindly consented to record the History of the Church of the Good Shepherd in Cashiers.

Today this church stands in a unique situation within the Diocese of Western North Carolina. Through the generosity of those who worship here during the summer and early fall of the year, the church is outstanding in its service within and beyond its immediate community. Young people are sent to accredited schools and colleges. Community projects are supported. The Diocese of Western North Carolina is generously supported. The Bishop's Discretionary Fund is always given a good boost on the occasion of his visitations. From the few permanent residents comes one member of this congregation, Mr. Henry Conkle, who has served on several Diocesan Committees and Boards and this past year served as a Deputy to our General Convention.

We thank Bishop Brown for this work of love. I commend it to you. He tells of a small church in a vacation area that has aided in the true Re-creation of many.

M. George Henry
Bishop of Western North Carolina
1973

PREFACE

There are many discrepancies respecting the early days of the Episcopal Church in Cashiers and several long periods of silence when reports either were not made or were lost. For example, a brief biography of the Reverend John A. Deal indicates that he came first to Murphy, North Carolina, in 1876; other records state that he settled outside Franklin in 1877. Writing in his old age, Mr. Deal named General Wade Hampton, C.S.A., as the major supporter of his early plans at Cashiers. Others suggest that the chief benefactors were Colonel Christopher Hampton, brother to General Hampton, and his three sisters, Anne, Kate and Caroline ("Dodie"). There is no doubt that all of them were involved and I have so reported.

The Reverend Mr. Rose came to Cashiers about 1924 but I have been unable to find any report of his work or the length of his stay. Even his Christian name is lacking. Four men named Rose were listed in the Episcopal Clerical Directory of that time. Two of them served briefly in North Carolina. The Reverend Lee Lester Rose left Tarboro in 1921, however, and that leaves the Reverend Lysander W. Rose of Oxford as the clergyman who probably conducted summer services here.

Descriptions also vary in respect to the original church building which was destroyed by fire in 1892. One description speaks of a spire over the front door and indicates that originally the bell was hung there. Yet, when the church burned the bell was in a free-standing tower. Possibly its size and weight made the move necessary.

Unquestionably, more time for detailed research could supply answers to some of these questions.

What does shine through is the Christian conviction which entailed suffering and sacrifice on the part of clergy

and laity alike as they made three separate efforts to establish the Episcopal Church in this place. To them we owe the existence of "The Good Shepherd" and the opportunity for summer worship and service. One of the Christmas carols in the Episcopal Church Hymnal (#42) opens with these words:

"Angels we have heard on high,
Singing sweetly through the night,
And the mountains in reply
Echoing their brave delight."

It is the third line that speaks to me when I consider all that has gone before. Those early laborers symbolize "The Mountains In Reply" as they responded heroically to the Call of their God and their Church, and I have labeled this little pamphlet accordingly.

* * * * *

My gratitude is extended to the Rt. Rev. Robert E. Gribbin, D.D., Second Bishop of the Diocese of Western North Carolina; to the Rt. Rev. M. George Henry, D.D., his successor; to Mr. Charles Waddell; to Dr. Lawrence London, Historiographer of the Diocese of North Carolina; to Mr. Leaming Grimshawe; and to Mr. Henry Conkle for his assistance. A special thanks is also due to Mrs. Catherine Cranston Whitman who climbed the tower and made a rubbing of the inscription on the bell. Other sources from which I have drawn are: "Missionary Pioneering" by Mrs. Ann Deal Toomer, which includes autobiographical material from Mr. Deal; "Historical Sketches, Diocese of Western North Carolina" by the Rev. James B. Sill; and "William Stewart Halsted" by W. G. MacCallum. Local files and reports of the Church of the Good Shepherd and the Historical Library of the Diocese of Virginia have been consulted also.

R:R.B.

Easter Day, 1974
High Mitre
Cashiers, North Carolina

THE MOUNTAINS IN REPLY

The Reverend John Archibald Deal brought his pretty young wife and small daughter on a seven-day, 400-mile trek into the mountains of western North Carolina to serve as the first missionary of the Episcopal Church in this area in June of 1876. This former drummer boy of the Confederate Army was filled with enthusiasm when he arrived at Murphy and settled into a rent-free cabin which had one large room for living room, bedroom, and nursery, and a small adjoining room for kitchen and dining room. There was no consciousness of hardship even though his little family awakened many wintry mornings to find their beds, chairs, and floors covered with snow that had filtered through the board roof during the night. Their meager possessions were easily adapted to the cabin's size. Cornelia Ann Deal sewed curtains from starched white flour sacks and, in the spring, she planted flowers in discarded food cans. John spent his time making friends with the Indians. They felt especially secure because the Episcopal Church had provided the beneficient sum of $100.00 a year for their support!

It was two years in this age of ox-carts and covered wagons before Mr. Deal could take the narrow, rocky trails that penetrated into Cashiers Valley. No doubt he had learned that this tiny community was already becoming a summer resort for "city dwellers," but he could not have anticipated the hospitality and warm enthusiasm with which he would be received by an outstanding hero of the Confederacy, General Wade Hampton. The General promised his unqualified support and offered the schoolhouse on his property for worship services. The Methodists were already meeting in the schoolhouse and arrangements were made with them to hold Episcopal services there once a month.

Travel was difficult even after the Deals moved to Franklin. Heated bricks could be placed under the blankets in the carriage to keep him warm for at least part of the way on his winter journeys but nothing could protect him against the fierce winds which blew with a force that threatened at any moment to sweep his light conveyance

from the mountain pathways into the valleys below. Yet John Deal never ceased to be thrilled by the snow-blanketed winter scenery, the summer profusion of wild flowers and mountain ivy, and the endless variety of stately trees. He loved his work. He loved this land and its people. His daily prayer was "Dear Lord, make me worthy of simplicity."

When the Hampton schoolhouse accidentally burned, the Methodists determined to erect their own church building. With a little help from Episcopalians and a great amount of sacrifice on their own part, they succeeded admirably. Once their building was completed they invited Mr. Deal to continue his monthly services in their church. However, their success seems to have aroused similar thoughts in the minds of the Hamptons for they soon began to discuss the feasibility of an Episcopal church in Cashiers.

With contributions assured from this one family and a few South Carolina friends, plans were drawn. Timbers were cut from the surrounding forest and milled at the Dillard water mill. The twenty-five foot oak beams were sawed by hand. The chancel furniture, pulpit, and stained glass windows were given by the Hamptons. In addition, they erected another schoolhouse and surrounded the little church with a white picket fence. They also provided funds for a schoolteacher to come for three months each summer. This gave some of the community children an opportunity to receive seven months instruction during the year instead of the four months normally supplied from community funds. By 1886 the Hamptons had transformed John Deal's dream into a reality.

The cornerstone was laid on August 14, 1884 by the Bishop of North Carolina, the Rt. Rev. Theodore B. Lyman, assisted by Dr. D. Hillouse Buel, Principal of the Ravenscroft Associate Mission and Training School at Asheville, and by Mr. Deal. The Bishop and Dr. Buel were the speakers to a large congregation. It was not clear who chose the name for the church but it was selected prior to

The Church of the Good Shepherd

this time for the Bible verse from St. John 12:11 was inscribed upon the stone. This text reads:

> "I am the good shepherd, and know my sheep, and am known of mine."

An 1889 report gives the building value of $3,000.00 and a seating capacity of 200. If, as other reports indicate, this structure was somewhat smaller than its successor, then it can only be assumed that people were not as large in those days, or else the vicar was thinking of 200 children!

Size was not really a factor. In fact, there were not sufficient resident communicants to give any assurance that the congregation could continue to exist. But The Church of the Good Shepherd was "different." Its support was coming not only from its six official members but from an increasing number of summer residents as well. Interestingly, the land on which the church stood was not deeded to the congregation until two years later. When Col-

onel Christopher Hampton made the gift, it was for fifteen acres, not a single lot!

Meanwhile, Samuel Rhodes, a young man of English birth, was brought to the Valley to teach during the summer at what by 1889 was being called the "Parochial School." In time, his discovery of God and his admiration for Mr. Deal combined to lead him to the sacred ministry. He studied privately and, when he was ordained Deacon in 1891 by Bishop Lyman, he was given spiritual charge over the congreation, as well as responsibility for the school. These additional duties made it necessary to employ a Mrs. Johnson as a teacher. The Hampton girls also contributed their time and talent. It is unfortunate that so little is known of the Rev. Mr. Rhodes. He was in Cashiers as lay-teacher and clergyman for approximately eight summers. Many local residents owed him the education of their minds. Many summer guests owed him the healthy state of their souls. Yet he is practically anonymous.

One of the most active church families during this period was the Grimshawes who had moved to Whiteside Cove in 1880 shortly after their marriage. Four little girls were born to them over an eight-year span. However, in 1888 diptheria struck. The father was away. The church was closed for the winter. There was no doctor and no time in any case because this dread disease attacked too quickly. On October 1, little four-year old Olive died. On November 3, "Bessie" (Elizabeth), aged seven, was taken. Helen, two years of age, died on November 5. She was followed by Mary, age six, on November 7. Four little girls in thirty-four days, three of them in five days. In her husband's absence, Mrs. Grimshawe built the rough caskets, dug the pathetic little graves, and then read the Prayer Book Burial Office over each of her daughters. Their graves are still marked and guarded by a wrought iron fence in the cemetery behind the church. They stand to this day not only as grave sites but as monuments to one woman's stout Christian faith.

From the moment its building was completed the Good Shepherd began to prosper. Bishop Lyman arrived for services Sunday, August 21, 1892, and he was met by a zealous, overflow congregation. The reports state that the huge bronze bell, cast for the Hamptons by the McShane Bell Foundry of Baltimore, summoned the worshippers to church for the first time on that occasion. It was an inspiring service and, as the Bishop and Mr. Deal made their way to Franklin where they were to conduct Tuesday evening services, their hearts glowed with gratitude for the miracle that had taken place at Cashiers. The next morning, August 24, they were notified that on the previous night the church had been destroyed by fire. Only the Bible and the Baptismal Font (dedicated to the Grimshawe girls) had been saved. There was no insurance.

Arson may have been involved, for it was rumored that a few local residents had taken exception to the inscription on the bell. They felt it labeled them as heathens and the Episcopal Church as the channel for their salvation. One of them had threatened that the bell would be allowed to ring only a few times. Apparently the Governor of North Carolina believed the rumor for in an extraordinary move he offered a $200.00 reward, a huge sum in that day, for the capture of the culprit.

However, the inscription on the bell actually reads:

"Tell it out among the people
That the Lord is King"

That would seem to solve the problem for all time. No one could take exception to such words unless, perhaps, he went to the original text in the King James Version of the Bible or the 1927 Prayer Book Edition. The verse is Psalm 96:10, and both of these translations use the word "heathen" instead of "people."* The question may never be answered but it can scarcely matter these more than eighty years later.

*The 1979 Edition uses the word "Nations."

The Altar

Perhaps there was something appealing in the fact that the Bible and the Baptismal Font were the two items recovered, for they seem to have been enough to inspire the tiny congregation to rebuild. Undaunted by the loss, they made immediate plans for another building. Two months later, when permission to proceed was granted, the sum of $200.00 was already in hand. The second church was erected on approximately the same site. A few charred timbers from the original building were used. The altar, since replaced, was given by the Chancel Society of Trinity Church, Asheville, and the Lectern by the Cadets of St. Andrew's School. Both pieces of furniture were made at the workshop of St. Cyprian's Church in Franklin.

The cornerstone was relaid at the lower, right-hand corner of the church. Two years were required for the completion of the building. This was not due to apathy on the part of the congregation but to the severity of the long winter.

The Rt. Rev. Joseph B. Cheshire, who had become the Bishop of North Carolina in 1893, is said to have conducted the Service of Dedication on September 2, 1895.

There were no heating facilities and, as usual, the church was closed during the winter months. The signal for reopening always was the arrival of the Hampton family. From that moment the little church enthusiastically came out of hibernation. According to a contemporary, Miss Kate and Miss Anne Hampton would arrive to take their places in the front, dressed primly in black and wearing small white lace caps. There was a choir composed of Judge Bennett from South Carolina and his four sons, Christie, George, Sam and Hugh. Miss Lucy McGowan or one of the Hampton ladies played the organ.

Mr. Hooper, a local resident who took up the offering each Sunday, had an additional duty. When dogs followed their masters to church, as they customarily did, it was Mr. Hooper's responsibility to prevent them from disturbing the service. After removing the dogs, one by one, he would sit outside on the church steps during the entire hour and keep them at a distance by brandishing his walking-stick.

Regular worship during these summer months was usually conducted by the Rev. Mr. Deal, the Rev. Albert S. Lawrence from Highlands, or the Rev. Chalmer B. Chapman of Brevard. Eventually Mr. Chapman was given supervision of the congregation to relieve Mr. Deal from such arduous journeys. In time, the church was placed under the vicar of either Highlands or Brevard. It was the custom of these men to come in their buggies or on horseback with their vestments packed in their saddlebags. They rode about half the distance to Cashiers on Saturday afternoon and spent the night with friends. Arising early Sunday morning they would complete the journey. After church and a bountiful dinner with the Hamptons, they returned to their friends of the night before. "The Parochial School" also thrived. From ten to twelve pupils were enrolled for additional summer education. One of them recalls how he and his sister would

mount their pony and ride double to and from school each day.

Then hard times descended. A series of deaths and removals within the congregation brought the little church to a standstill. No help was available from the Missionary District of Asheville which was experiencing its own financial problems after being carved out of the Diocese of North Carolina in 1895, or later from the newly approved Diocese of Western North Carolina which was voted its self-supporting status by the General Convention of the Episcopal Church on September 12, 1922. The Rt. Rev. Julius M. Horner, who was continued as the Bishop, had few available funds with which to support the Cashiers congregation. There were no more Hamptons to give leadership aid. Mrs. William S. Halsted, the niece of General Wade Hampton, and her internationally famous surgeon husband were the last. They had been returning to Cashiers from Johns Hopkins Hospital each summer for years and had finally purchased the Hampton property from Mrs. Halsted's three aunts. Building their own cottage, they also gave High Hampton its name after "High Halsted," the doctor's ancestral home in Scotland. They died within two months of each other in 1922.

No effort had been made either to expand the membership of the congregation within the community or to prepare future leadership, and the church was closed. Slowly its building fell into ruin. The decaying roof collapsed, the furnishings were scattered, and what remained became a habitat for rats, owls and squirrels. Now the almost forty years of sacrificial effort given in two separate attempts to establish and maintain an Episcopal congregation seemed to stand as a rotting, empty church and schoolhouse surrounded by overgrown weeds.

In the early 1920's, the fortunes of the church in Cashiers changed. Miss Georgia Belknap, the aunt of Mr. Charles Waddell, arrived in the Valley. Mr. and Mrs. Frank Lewis arrived also. High Hampton Inn had become the property of

Mr. and Mrs. E. L. McKee of Sylva, the parents of the present owner, and they had brought the Lewises to manage the Inn. This remarkable couple was to remain for thirty-one years, giving themselves in numerous unselfish ways to the church and the community as well as to the life of the Inn. Miss Belknap went to them to discuss the possibility of restoring and reopening the church. The newly arrived Stoddart family joined the effort as did the Hostess at the Inn. These consecrated people formed themselves into an unofficial committee, and the third plan for the establishment of the Episcopal Church in Cashiers Valley was begun.

Miss Belknap wrote Bishop Horner requesting permission to proceed and asking for financial assistance. The Bishop was sympathetic. He could promise a few dollars to rebuild the roof, but, regretfully, no additional funds and no clergyman were available. Still, the roof was repaired and that was sufficient to send this handful of loyal church people into action. They set about cleaning and patching and painting. They begged furniture from the Inn and from the community. Somewhere Miss Belknap found the original font and returned it to the church. When all was ready, in some way Miss Belknap obtained an agreement from a Father Rose to come, to sleep in the sacristry, to take his meals at the Inn by courtesy of the Lewises and the McKees, and to conduct regular Sunday services during the summer months. When Father Rose was no longer available, arrangements were made for other clergy either through the new Kanuga Episcopal Conference Center at Hendersonville or the church in Brevard. Although Bishop Horner found it necessary in 1927 to sell all but 1.6 acres of the original land given by Colonel Hampton, enthusiasm did not diminish. It was from this third beginning that the Episcopal Church came to stay in Cashiers.

In 1933 the Reverend Frank Bloxham was appointed Missionary of the area. His responsibilities extended over the Church's work at Murphy, Anderson, Franklin, Cullowhee and Cashiers, a considerable parish. Yet he proved equal to the task, maintaining a close supervision over the Church

of the Good Shepherd until 1940. During this time, with the active assistance of Miss Belknap and the Lewises, there was no break in the regularity of the Sunday services. More and more guests at the Inn were beginning to think of "the little church" as their summer spiritual home. Offerings were rarely adequate to meet current expenses but there was a wealth of faith and confidence and zeal.

When Mr. Bloxham resigned, a native of the area was appointed as his successor. The new man had studied under Mr. Deal, experienced the same hazards, climbed the same mountains and ridden the same trails. With a love of God's nature akin to that of St. Francis of Assisi, he entered the ministry of the Church. His name was A. Rufus Morgan. He is retired now and lives in Asheville, but until he was 90 years of age he continued to take regular Sunday services and, with great glee, to out-climb and out-hike men who are sixty years his junior. The story of his ministry in Western North Carolina has already attracted wide public attention, but it is worthy of an even larger treatment in book form.

For twenty years the mind and heart and hand of Rufus Morgan were behind the dreaming and planning of the Episcopal Church in this area. Appointed Priest-in-Charge, he made regular monthly visits to each congregation to assist with its program. Under his leadership a Mission Committee was appointed at the Good Shepherd and made responsible to him for regular reports on its spiritual and temporal condition. It was also with his permission that the Reverend Milton B. Sackett of Sanford, Florida, came on July 6, 1941 to serve as a Summer Vicar for the church.

By 1942, the Rt. Rev. Robert E. Gribbin, Bishop of Western North Carolina since 1934, was recommending consideration of a rectory. His hope had to give place, however, to the Second World War. Summer attendance was curtailed by gasoline rationing. Even Mr. Sackett had difficulty in securing a supplementary ration card. The male population at the Inn and in the community dropped drastically. And, as an additional hindrance, it was found that the church had to have a new roof.

Interior of the Church of the Good Shepherd

The ladies found the answer to that problem in the benefit card-parties they had begun at the Inn in 1940. These Benefits proved to be lifesavers. They were so successful that it was decided to continue them annually, and sometimes twice a summer when there was a special need. Not only were the parties the means of supplying a new $483.00 asbestos roof in 1944, they became the all-important supplement to the church's financial needs into the 1960's. Mrs. Frank Lewis and Mrs. Felix Chisolm served many years as the first chairwomen of this valuable enterprise.

After the war, the possibility of a rectory was introduced again. Years before, Miss Caroline Hampton had bequeathed her interest in some land near Columbia, South Carolina, to the Good Shepherd. An appraisal of this sandy, scrub-oak property indicated it to be of no great value. However, during the war, nearby Fort Jackson found it necessary to expand, and Bishop Gribbin was offered $2,000.00 for this land. He refused the offer until it was increased to $3,000.00.

When the property was sold, the Bishop promised the proceeds to the Good Shepherd for a rectory, provided the congregation would raise the remaining cost. By special gifts and an undesignated balance in the treasury, another $1,000.00 was obtained and permission to build was given. Framing and timbers came from trees on the site. Furniture was donated from as far away as Charleston, South Carolina, and a truck was sent for it. The rectory with its large front porch, living room, kitchen, two bedrooms and bath was built and immediately became one of the chief inducements for procuring summer clergymen. The generosity of Mr. William D. McKee in offering clerical privileges to the Inn and Country Club was, and is, an additional attraction.

The Reverend John Barr who came on June 7, 1953 was the first of the more recent Summer Vicars, but the Reverend Henry Bell Hodgkins, rector of Pensacola's Christ

The Grimshawe Cemetery Plot

Church, and the Reverend B. Duvall Chambers, from Columbia, South Carolina, had already become well known supporters. Mr. Chambers designed the present pulpit which was made locally, and he provided the credence shelf which continues in use. The wooden benches on the grounds to the east and west sides of the church have been given as memorials to Dr. Hodgkins.

To the deep distress of all who knew him, Dr. Hodgkins' death came unexpectedly on Sunday, September 8, 1968, while he was officiating at the Good Shepherd. He had suffered a mild heart attack the previous week and the Reverend Lavan Davis had come to his aid as a substitute preacher, but Mr. Hodgkins wished to participate in the 11 o'clock service that morning. He became ill during the announcment period and requested Mr. Davis to accompany him to the sacristy. When they were joined by Mr. Henry Conkle, Mr. Davis returned to resume the service. A few

moments later Dr. Hodgkins suffered another attack and Mr. Davis rushed back to the sacristy where Dr. Hodgkins died in his arms. The organist was playing "Almighty Father, Strong to Save."

Many of the lay people who served on the Mission Committee back in the 1940's are still remembered. Mr. A. H. Nevius of Miami Beach was First Warden and Treasurer. He was succeeded by Mr. Robert T. Rosemond who had also served as Treasurer. Other members included Mr. Frank Tower, Mr. J. Jarmain Slocum, Mr. Carl Fish and Captain Frederick Trout. Two ladies were valuable members; they were Mrs. Louis D. Boone and Mrs. Louis Simonds ("Aunt Mamie"). And a young man just out of the Navy was elected as Assistant Treasurer; his name was Henry Conkle.

Perhaps the most important action the Mission Committee took in those days was the passing of several resolutions establishing the ecumenical character of this summer church. The services were to be according to Episcopal Church usage and conducted by Episcopal clergymen but there was to be no effort on the part of the clergy or laity to proselyte members of other churches. Visitors were to be welcomed most cordially to every service, and any initiative that might be taken in respect to Episcopal Church membership must be theirs alone. This early action has become such a tradition at Good Shepherd that today any service will find members from many other denominations feeling quite at home as they join in worship here.

1948 was the beginning of what might be called "The Conkle Years." Few laymen have given with such devotion and sacrifice so much to the spiritual and temporal life of a local church. Made Treasurer at the death of Mr. Rosemond, Mr. Conkle soon was appointed Church Warden and has continued in that role until recently.

He has had able help. Mr. Richard Jennings, Jr., Mr. Eugene Thomasson, Mr. Edmund Cluett and Mr. Scott Russell were at various times members of the Mission

Committee. Mrs. Henry Conkle took charge of the furnishings, decoration and upkeep of the rectory. She also served as the gracious hostess to the summer clergy. Though Charles Waddell, Jr., Richard Rodgers, John Conkle and Larry Cole are grown men now, they served faithfully as acolytes for over a decade.* With unbelievable talent, Mrs. Eugene Thomasson supplied and arranged the altar flowers for years; Mrs. Edmund Cluett and Mrs. Donald Hastings also contributed their skills. Mrs. Charles Waddell was equally devoted in preparing the altar Sunday after Sunday for each service. Mrs. Francis Rodgers was assisted by Mrs. L. T. Hawley. Mrs Sidney Cooper was the worthy successor for the flower arrangements and Mrs. H. T. Rindal for altar preparations. Today there is an Altar Guild of eight members and a Flower Guild numbering six.

Several organists of the Good Shepherd enjoy national reputations. Most of them have had to travel some distance in order to provide the weekly music. Mrs. Eva Gates, Mrs. Harold Cooledge, Mrs. Earl DeNoon, Mrs. Corydon Bell, Mrs. Sidney Cooper, Mrs. David MacGregor, Miss Marilyn Keiser, Miss Pat Smart, and presently, Mr. Sam Cope have made special contributions to the music that is so essential to the worship of the Episcopal Church.

Local residents have provided willing assistance over the years both in building and in maintaining the church property. Mr. James McCall, Mr. Louie Allen, Mr. Wayne Dillard, the Fugate brothers, Mr. Paul Childers, Mr. James Hughey, Mr. Harry Ensley, and Mr. Tobe Clark are only a few who have stepped forward to help and who are remembered with sincere gratitude. Mrs. Constance Stanley, a communicant, Mr. Warner Norris and Mr. J. H. Autrey of the Rescue Squad, continue to give valuable time to the church.

Aside from the demanding responsibilities of physical maintenance, there were also a substantial number of addi-

*Mark Martin, Johnny Camp and Bob McGowan have replaced them.

Kneelers Provided by the Sapphire Chapter of the American Needlepoint Guild

tions to the church property under Mr. Conkle's leadership. At one point the building was painted a shade of yellow; it was painted an attractive white for the first time in 1951. Until 1953 an ancient pump-organ wheezed out the music but finally it was donated to the Brevard Music Center and replaced by a Hammond Electric Organ. Handsome new copper lighting fixtures were installed as a memorial gift from Mrs. Richard Jennings, Sr. The president of Lamb Studios commented at the time that "This has got to be the most beautiful rural church in America."

Flagstone walks leading to the front and rear doors were laid and the rectory was enlarged to include an additional bath and laundry room. The Hauser Studio of Minnesota re-leaded the stained glass windows and the windows have been designated as memorials. The land behind the church was surveyed and divided into cemetery lots. The bell tower was rebuilt with telephone supports. A beautiful needle-

point cushion for the Bishop's Chair was provided by Mrs. Scott Russell and the Sapphire Chapter of the American Needlepoint Guild designed, painted and yarned seven kneelers depicting native wildflowers and foliage for the Sanctuary Rail.

Then, after thirty years of devoted service, Mr. Conkle concluded it was time for him to turn over the reins of the church's administration to other hands and resigned as the Bishop's Warden on December 31, 1979. The congregation's gratitude for his faithful leadership was expressed on a "Henry Conkle Day" with the gift of a framed water color picture of the church by Carroll Rivers; a presentation of six altar candlesticks engraved with his name and a suitable acknowledgement of the congregation's appreciation; plus the establishment of a permanent Conkle Scholarship Fund to assist worthy applicants in obtaining an education.

With the momentum Mr. Conkle had created, the church's program not only continued, it was expanded. Bishop Weinhauer appointed a Bishop's Committee which included Mr. Turner Schley as Senior Warden, Mr. William Farmer as Junior Warden, Mr. Allen Martin as Treasurer, Mrs. Rupert Colmore as Clerk, Mr. Craig Cranston as Cemeterian, and Mrs. Steven Eason as Member-at-Large. These six communicants, together with Mr. Scott Russell and Mr. Carl Morrison representing the summer congregation, then formed the governing body of the Good Shepherd.

A Sunday School, which welcomes the children of summer residents, has been organized for children between the ages of three and eight. It meets briefly at the eleven o'clock service before adjourning to its classes.

And for the first time in the church's history, winter services on the first and third Sunday of every month have been inaugurated and are being conducted by area clergy. In order to accomplish this, new heating facilities have been installed. And in 1981 the month of May was included

The Sunday School Class — 1981

in the summer program of services every Sunday.

The appraised value of the land, buildings and furnishings today is $155,000. Something of an increase over the original $6,000 cost for church and rectory! In 1958 the plate offering, exclusive of pledges and other special contributions, was $978; in 1973 it was $3,338; and in 1980 it was $11,846. In 1950 the sum of $40 was given to the Diocese of Western North Carolina; in 1980 $2,000 was pledged and paid. The pledge for 1981 is $2,400.

Of far greater significance is the increase in the church's continuing service to the community. The schoolhouse no longer belongs to the church but, by the generous support of it worshippers, the Good Shepherd has given $60,000, including $9,550 in 1981, in scholarship aid to scores of young people during the last seventeen years. These students have attended a variety of academic institutions

including a pharmacy school, a forestry school, a music school, a diesel school, a business school, and secondary church schools. It is gratifying to note that, while none of them were asked for repayment, a goodly number have repaid all or part of their grants.

In addition to scholarships, the Good Shepherd has also contributed increasingly to the emergency needs of deserving people. Assistance has been offered in the form of food, lodging, hot lunches, winter clothing, and medical costs. Sometimes the church has temporarily "adopted" an entire family. At other times it has arranged for long-needed surgery. On occasion it has given Christmas parties for the children of the community. Its support has been extended to such important community services as the Volunteer Fire Department and the Rescue Squad.

The basic function of the Good Shepherd, however, has continued to be the worship of God. With rare exceptions it has provided regular services for the past fifty years. Bishop Henry used to come to Cashiers, often through ice and snow, to conduct ecumenical services on Christmas Eve for members of all the local churches. Average attendance has increased at the church during the summer months from 26 in 1924 to 48 in 1946, to 3,187 over a five month period in 1980.

Summer supply ministers since 1955 have included a Presiding Bishop, the Most Rev. John E. Hines, eight other Bishops and many outstanding clergymen. They have come from as far north as Connecticut, as far south as Florida, and as far west as Arkansas. Practically every state in the Union has been represented in the congregation. As the Prayer Book (page 41) states, they have come together to render their thanks, set forth their praise, to hear God's holy Word and to ask for those things that are necessary for life and salvation.

Thus, ninety-seven years after the cornerstone was first laid, "The Mountains Still Reply" to the Good News of

Christ, and countless hundreds of like-minded Christians continue to join together to "echo their brave delight."

A PRAYER

O God, Holy Ghost, Sanctifier of the faithful, Visit, we pray thee, the Congregation of the Church of The Good Shepherd with thy love and favor; enlighten their minds more and more with the light of the everlasting Gospel; graft in their hearts a love of the truth; increase in them true religion; nourish them with all goodness; and of thy great mercy keep them in the same, O blessed Spirit, whom, with the Father and Son together, we worship and glorify as one God, world without end. Amen.

(Adapted from the 1927 edition of the Book of Common Prayer)

THE BISHOP'S COMMITTEE

Church of the Good Shepherd 1980-81

Turner Schley, Sr. Warden
William Farmer, Jr. Warden*
Allen Martin, Treasurer
Eunice Colmore, Clerk
Craig Cranston, Cemeterian
Sally Eason, Member-at-Large

*Mr. Farmer resigned in March, 1981. Mr. Craig Cranston was elected Junior Warden and Mr. Jervis B. McMechan was elected as Member-at-Large.

ALTAR GUILD

Warwick Brown
Eunice Colmore, Chairperson
Sally Eason
Sally Farmer
Linda Kuehn
Ruth Martin
Ann McKee
Alice McMechan

FLOWER GUILD

Eunice Colmore
Norah Cooper
Ruth Martin
Marcia Moore, Chairperson
Jean Rice
Bonnie Schley

USHERS

Henry Conkle*
Steven Eason
Rick Kuehn*
Allen Martin*
Jervis B. McMechan,** Chairperson
Dan Moore*
Carl Morrison
Scott Russell
Turner Schley*
William Stiefel**
William Teske*

*Also Lector
**Layreader

BISHOPS WITH JURISDICTION OVER THE GOOD SHEPHERD

North Carolina

Thomas Atkinson..... 1853
Theodore B. Lyman..... 1873
Joseph B. Cheshire..... 1895
Pro tem for 3 years

Western North Carolina

Julius M. Horner..... 1898
Robert E. Gribbin..... 1934
M. George Henry..... 1948
William G. Weinhauer..... 1973

(In 1895, Western North Carolina became the Missionary District of Asheville. In 1922, it became the self-supporting Diocese of Western North Carolina.)

CLERGY WITH OFFICIAL APPOINTMENTS

John A. Deal..... 1877-1884
Samuel Rhodes..... 1884-1892
Chalmer D. Chapman..... 1896-
Frank Bloxham..... 1933-1940
A. Rufus Morgan..... 1940-1957
Gale D. Webbe..... 1960-1971
Frederick F. Hovey, Jr..... 1972-1979
C. A. Bryson..... 1979-

OFFICIATING CLERGY AT WINTER SERVICES

The Rev. Charles A. Bryan of Highlands, North Carolina
The Rev. Terry Cobb of Franklin, North Carolina
The Rev. Don Greenwood of Waynesville, North Carolina
The Rev. Fred Hovey of Highlands, North Carolina
The Rev. Robert Reese of Sylva, North Carolina
The Very Rev. John Reid of Highlands, North Carolina
The Rev. John Rivers of Cullowhee, North Carolina
The Rev. Brad Rockwood of Murphy, North Carolina

OFFICIATING CLERGY SINCE 1955

The Rt. Rev. William G. Weinhauer of Western North Carolina
The Most Rev. John E. Hines, Presiding Bishop
The Rt. Rev. George M. Henry of Western North Carolina
The Rt. Rev. Robert R. Brown of Arkansas
The Rt. Rev. Scott Field Bailey of San Antonio, Texas
The Rt. Rev. G. Francis Burrill of Sarasota, Florida
The Rt. Rev. Thomas A. Fraser of North Carolina
The Rt. Rev. Harold Gosnell of San Antonio, Texas
The Rt. Rev. C. Gresham Marmion of Kentucky
The Rt. Rev. William F. Moses of South Florida
The Rt. Rev. Iveson Nolan of Louisiana
The Rt. Rev. Albert M. Stuart of Georgia
The Rt. Rev. Gray Temple of South Carolina
The Rev. Canon Robert G. Tharp of Knoxville, Tennessee
The Very Rev. David B. Collins of Atlanta, Georgia
The Very Rev. Joel Pugh of Little Rock, Arkansas
The Rev. John M. Barr of Columbia, South Carolina
The Rev. Harold E. Barrett of New York City, New York
The Rev. Lowell P. Beveridge of Alexandria, Virginia
The Rev. Thomas D. Bowers of New York City, New York
The Rev. Alvin S. Bullen of Warrington, Florida
The Rev. Charles E. Canaday, Jr., of Tampa, Florida
The Rev. Francis Craighill of Dallas, Texas
The Rev. LaVan B. Davis of Pensacola, Florida
The Rev. Louis Haskell of Hendersonville, North Carolina
The Rev. S. E. Heath of St. Petersburg, Florida
The Rev. Stephen Hines of Houston, Texas
The Rev. Henry Bell Hodgkins of Pensacola, Florida
The Rev. H. Hunter Huckabay of Lafayette, Louisiana
The Rev. Robert E. Johnson of Gastonia, North Carolina
The Rev. Thomas G. Jones of Anniston, Alabama
The Rev. Peter Lee of Chapel Hill, North Carolina
The Rev. Roger Marxsen of Jekyll Island, Georgia
The Rev. John O'Hear of Wilmington, Delaware
The Rev. W. Ramsey Richardson of Charlottesville, Virginia
The Rev. Thomas A. Roberts of Nashville, Tennessee
The Rev. Charles M. Seymour of St. Augustine, Florida
The Rev. Columbus Smith of Grenada, Mississippi
The Rev. Wilson Sneed of Gastonia, North Carolina
The Rev. David Williams of Lenoir, North Carolina

The Bell Tower

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